

A BRIEF 7

METHODE OF

CATECHIZING.

*Wherein are handled these
four points:*

1. *How miserable all men are by nature.*
2. *What remedie God hath appointed
for their deliuerance.*
3. *How they must liue that are deliuered.*
4. *What helpes they must vse to that end.*

The same points are also contracted, & a forme
of examining Communicants added: with
Graces before and after meate.

I Pet. 3. 15. 16.

*Be readie alwaies to giue an answer to euery man
that asketh you a reason of the hope that is in you,
with meekenesse and feare.*

The 22. Edition, newly perused and amended by
the Author.



LONDON,

Imprinted by Richard Field, for Henry Fisher-
one dwelling in Pauls Churchyard at the signe
of the Rose. 1615.

Jo. Gardmer

A B R I E F

METHOD OF

TEACHING

IT IS AN UNCOMMONLY

USEFUL

AND EASY METHOD

OF TEACHING

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To the Christian Reader.



By serving by the often
and many impressions
of this little Cate-
chisme, the generall
passage and good ac-
ceptance it hath had

with many people, I was moued once
more to peruse and amend it, especially
in regard of the quotations: being
much grieved that I did not take this
taske in hand, during the life of that
blessed seruant of God, and faithfull
Minister of the Gospell of Iesus Christ,
from who I had the first proiect therof,
and by whom I was drawne to put it to
the presse; by whose death the Church
wherein he liued lost a most vigilant
Pastor, and I a most true and auncient
friend, faithfull and louing as Ionathan
to Dauid: by meanes of which losse I
did vnwillingly vndertake this small
labour: yet something I thought good
to do herein.

*Mr. William
Lyndsell
late Pastor
of Marham
in North-
ampton
shire.*

The additions, detractions, and alte-
rations

To the Christian Reader.

ratiōs which I haue made, are very few and small, and such as (I hope) neither the iudicious will dislike, nor the vnlearned stumble at. The chiefe thing I desired and endeououred, was, that the quotations might be more fit & plentifull: Which thing if I haue (as my hope is) in some measure attained vnto, then let me require thee to keepe in remembrance, and put in practise my former admonition; which was, that the Scriptures quoted in the margin might be diligently searched, & compared with the answer which they are brought to proue. For by this meanes though thou proceede more slowly; yet thou shalt walke more surely, and profite more soundly by this Christian and necessary exercise of Catechizing, whē by this means thy faith and conscience shall be grounded, not vpon the weake and vnperfect speeches of sinfull men, but vpon the pure & sure words of the Spirit of God. To whose most blessed and holy direction and blessing, I commend and commit thee now and euer.

Thine in the Lord, ST. EGERTON.



PLACES OF SCRIP-

ture, shewing the necessitie and
antiquitie of Catechizing,
aswell priuately as
publikely.

Testimonies.

Thesewords which I command thee Deut. 6. 6.
this day, shall be in thy heart, and thou 7. 8.
shalt rehearse them continually (setting
an edge vpon them) vnto thy children: and
thou shalt talke of them when thou tariest
in thy house, &c.

For precept must be vpon precept, pre- Esa. 28. 10.
cept vpon precept, line vnto line, line vnto
line, here a little, and there a little.

Therefore leauing the doctrine of the Heb. 6. 1. 2.
beginning of Christ, let vs be led forward
to perfection; not laying againe the founda-
tion of repentance from dead workes, and of
faith to God, &c.

And the Lord said, Shall I hide from Abraham.
Abraham that thing which I doe? for I Gen. 18. 17.
know

Examples.

*know him, that he will command his sonnes
and his household after him, &c.*

Dauid.

1. Chro 28.

9. 10.

*And thou Salomon my sonne, know
thou the God of thy father, and serue him
with a perfect heart, and with a willing
minde, &c.*

Christ.

Mat. 16. 15.

16. 17.

*Hee said vnto them. But whom say yee
that I am? Then Simon Peter answered,
and said, Thou art Christ, the Sonne of
the living God. And Iesus answered and
said vnto him; Blessed art thou Simon the
sonne of Ionas, &c.*

Philip.

Acts 8. 30.

31. 35. 36.

37.

*And Philip ranne thither, and heard
him reade the Prophet Esaias, and said:
But understandest thou what thou readeest?
And he said, How can I, except I had
a guide?*

Bathsheba.

Pro. 3. 1. 1. 2

&c.

*The words of King Lemuel: A colle-
ction of the precepts which his mother
taught him. What my sonne, &c.*



A PRAYER BEFORE the Exercise.



Oft blessed Lord, and
heavenly Father, we
acknowledge & con-
fesse before thy Maie-
stie, that we are dull
to conceiue, weake to
remember, hard to beleue, and slow
to practise the wholesome instructi-
ons, fearefull thzeatnings, and gra-
cious promises of thy heavenly word.
Wherefore we humbly beseech thee to
be present with vs at this time, to
teach vs and blesse vs, and to make
this exercise of thy holy word, power-
full and profitable vnto vs. O Lord
enlighten our mindes, that wee may
vnderstand, open our hearts, that we
may beleue, and so strengthen our
memories, that we may hide and lay
vp thy promises, precepts and thzeat-
nings, in our harts, to keepe vs from
sinning

A prayer.

sinning against thee. And though by
the corruption of our nature, wee
thinke every good thing tedious and
vnsauorie, yet wee pray thee to sanc-
tifie and sweeten the same vnto vs
by thy holy Spirit, that we may finde
more comfort therein, then in any
worldly or bodily exercise whatsoe-
uer. And grant O Lord our God,
that this true ioy and sound delight
may make vs watchfull to redēme
the time, and constant in performing
this holy duty, to the daily increase of
faith & a good conscience, to thy glo-
rie and our owne saluation, through
our Lord and Saviour Iesus Christ:

to whom with thee and the holy
Ghost, be giuen all honour
and glorie for ever.

Amen.

A



A BRIEF METHOD

of Catechizing: wherein are
handled these foure points:

1. *How miserable all men are by nature.*
2. *What remedy God hath appointed for their deliuerance.*
3. *How they must liue that are deliuered.*
4. *What helps they must vse to that end.*

Certaine generall questions.

Q.  What religion are you? *Religion.*
A. Of the Christian religion. *Act. 11. 26.*

Q. What religion is that?
A. That which teacheth men to
looke for true and eternall happinesse
by Christ alone. *Act. 4. 12.*

Q. Where is this religion taught?
A. In the holy Scriptures of the
old and new Testament, which are
given vs of God to testifie of Christ, *Scriptures.*
to be a perfect rule of sound doctrine *Ioh. 5. 39.*
and good life. *1. Tim. 3. 16.*

Q. What

Q. What learne you generally our
 of the Scriptures?

A. Two things : The knowledge
 of God, and of our selues, wherein
 standeth our chiefe happinesse.

God.

Ioh. 4. 24.

& 8. 5 8.

Exo. 3. 14.

Acts 17. 28

Esa. 42. 8.

Q. What is God?

A. God is a spirituall Essence, that
 hath his being of himselfe.

Q. What be the properties of God?

A. They be of two sorts : some are
 incommunicable with the creatures,
 and some are communicable.

Q. What be his incommunicable
 properties?

1. Ioh 1. 5.

Reu. 1. 8.

1. Kin 8.

27.

A. Simplesnes without mixture,
 Eternity without beginning or end,
 and Infinitenes or Incomprehensi-
 blesnes.

Q. What be his communicable pro-
 perties?

Iosu. 24. 19.

1. Tim. 1. 17

Reu. 1. 8.

Gen. 18. 25.

Mat. 19. 17.

Iam. 1. 17.

A. They are chiefly five: Holines,
 Wisedome, Power, Justice & Good-
 nes; all which are eternall, infinite &
 vntchangeable like himselfe.

Q. Is there any more but one onely
 true God?

Mar. 12. 29.

1. Ioh. 5. 7.

A. No: but this one God hath made
 himselfe knowne to vs in three seue-
 rall

rall persons, the Father, the Sonne,
and the holy Ghost.

Q. What are the workes of God?

A. They are generally three, where
of the first is the decreeing and fore
appointing of all thinges befoze all
time to his owne glorie.

Decree.

Act. 15. 18.

& 2. 23.

Luke. 16. 4.

Q. What speciall things hath God
foreseene and appointed?

*Predestina-
tion.*

A. Hee hath appointed some men
(called therfoze his elect or chosen) to
eternal glory, & others to eternal fire.

Mat. 25. 46.

Rom. 9. 22.

23.

1. The. 5. 9.

Q. What is the second worke?

Creation.

A. The making of all things in the
beginning excéeing good in their se
uerall kindes.

Gen. 1. 31.

Col. 1. 16.

Q. What is the third?

A. The ruling and gouerning of
all things most wisely, mightily and
righteously.

Gouernance.

Prou. 16. 33

Mat. 10. 29.

1. Chro.

Q. How did God make mankind?

11. 4.

A. He made the man of the dust of
the earth, and woman out of man, &
both of them aswel male as female in
his owne image.

Gen. 2. 7. 21.

& 1. 26. 27.

Q. Wherein standeth this Image
of God?

A. Chiefly in these three things:

Colo. 3. 10

Knowledge

Ephe. 4. 24. Knowledge, Righteousnes, and true Holines.

The first principall point.

Q. Did man and woman thus made, continue in this holy & blessed estate?

Mans fall.

Gen. 3. 12.

Eccl. 7. 31.

A. No: they fell from it, and became most uncleane, cursed, and miserable creatures.

Q. How did they fall?

2. Cor. 11. 3.

1. Tim. 2.

14.

A. By the inticement of the diuel, and their owne wilfull disobedience in breaking the commandement of God.

Q. What came to vs their posteritie thereby?

Originall guiltinesse and corruption.

Rom. 5. 12.

Gen. 6. 5.

2. Cor. 2. 4.

Iob. 5. 7.

Plal. 51. 4.

16.

Iob. 3. 4.

A. Three things: Guiltinesse of their sinne, corruption of nature, bondage to Satan, and continuall sinning against God, in thought, word, and deed.

Q. What is sinne?

Iob. 5. 7.

Plal. 51. 4.

16.

Iob. 3. 4.

A. Sin is an offence against God: or a breach of Gods law.

Q. What is guiltinesse?

Dan. 6. 8.

Mat. 6. 12.

A. The merit and desert of sin, making the creature sinning subject to wrath and punishment.

Q. What

Q. What is the punishment of sin?

A. The losse of Gods fauour and former happines, with the due deseruing of all plagues in this world, and hell fire in the world to come.

Punishment.
Gen. 3. 22.
Deut. 28. 61
Rom. 6. 23
Mar. 9. 44.

Q. How came these things to vs their posteritie by their fall?

A. Because Adam and Eue were the common parents of vs all, and very stocke and roote from whence all mankind did spring.

Mal. 1. 10.
Heb. 7. 9.
10.

Q. Are all men sinners then?

A. Yea: all haue sinned and failed of Gods glozy of God, there is none that doth good, no not one.

Rom. 3. 10.
11. 12.
1. Kings 8.
46.
1. Ioh. 1. 9.
7.

Q. And are all subiect to this punishment?

A. Yea: all without exception are the children of wrath, & bondslauens of Satan.

Rom. 6. 23
Ezech. 18.
4.

Q. How may we be touched with the sense and feeling of our finnes?

A. If we consider the multitude, and ha inousnesse of them, being committed against the glorious Maiestie of God, and his most pure and vnderfild law.

Deut. 32. 6.
Psal. 42. 24.
1. Cor. 10.
22.
Heb. 10. 3
& 12. 19.

Q. How may we be touched with
fear

fearre and horror of the punishment?

Deut. 18.

15. 61.

Marke, 9.

43. 44.

A. If we consider how many and how grievous Gods iudgements are in this life, and how intollerable and endlesse in the life to come.

Q. VVhat ought this feeling and fearre to worke in vs?

Leuit. 13.

45.

Iob. 42. 6.

Mat. 11. 28.

Luke 5. 17.

18.

A. An vtter loathing and dislike of our selues, with an earnest desire and carefull labouring after the remedie prescribed in the Gospell.

The second principall point.

Remedie.

Q. What remedie is there against this miserie?

Act. 4. 12.

Rom. 7. 24.

25.

A. None at all, either in our selues, or in any creature, but only in Iesus Christ.

Q. What is Christ?

1. Cor. 1. 30.

Christ.

A. The eternall Sonne of God and second person in Trinitie, both God and man.

Q. How came Christ to be man?

Iohn. 1. 14.

Luke 1. 35.

A. By taking our nature to himselfe, being conceived by the holy Ghost, and borne of the virgin Mary.

Q. Why was it needfull he should be man?

A. Because

A. Because he could not haue died *Christman.*
and satisfied for mans sinne, except *Ioh 1.14.*
he had taken mans nature. *Luk 1.35.*

Q. Why was it needfull he should
be God?

A. Because else he could not haue *Christ God.*
ouercome death, and performed that *Heb 4.14.*
perfect satisfaction and righteousness *& 7.25.*
which the diuine iustice required.

Q. What hath Christ done for man?

A. He hath fully pacified Gods in *Redemp-*
finite anger against the sins of all the *tion.*
elect, freeing them from sin and death *Ioh.10.11.*
by his death and sufferings, and so is *& 17.9.*
made our redemption. *Heb 5.7.*
Eph 5.12.

Q. What else hath he done?

A. He hath fulfilled for them that *30.*
perfect righteousness which the di- *Righteous-*
uine iustice required, and so is made *nesses.*
our righteousness. *Math.3.15.*
Rom.10.4.

Q. What blessing & reward do men
reape by the obedience and righteous-
nesse of Christ?

A. By him they haue adoption, that *Adoption.*
is, they are made the children of God, *Ioh.1.12.*
and heires of eternall glory. *Gal 4.5.*
Eph.1.5.

Q. What els hath Christ done for vs?

A. He hath sanctified our nature *Sanctifica-*
tion.

Rom 8. 2. in his own perſon, and doth ſanctifie
 1 Cor. 1. 30 vs daily by his Spirit, & ſo is made
 Heb. 2. 11. our ſanctification.
 Ioh. 17. 19.

Q. Doe men perfectly enioy all theſe benefits in this life?

Sanctification imperfect.

Ioh. 13. 10.

Rom. 7. 23

24.

1 Ioh. 3. 1.

Interceſſion

Rom. 8. 34.

1 Ioh. 2. 1.

1 Pet. 2. 5.

A They are fully iuſtified in the ſight of God, and adopted into the number of his children, but not wholly freed from ſinne, till after death.

Q. How then can any thing that proceedeth from vs be pleaſing to God?

A. Becauſe Chriſt, ſitting at his right hand, a mediator, maketh our duties (though weak and imperfect) acceptable to his Father.

Q. Who are partakers of theſe benefits by Chriſt?

Mat. 11. 28

Ioh. 6. 35.

A. Onely ſuch as come vnto him, that is, which beleeue in his name.

Q. What is it to beleeue in Chriſt?

Faith.

Mat. 1. 21.

Luk 2. 11.

Ioh. 1. 12.

& 3. 16.

Mat. 5. 36.

Iohn 6. 29.

& 3. 16.

Act. 16. 30.

31.

A. To be truly perſwaded that he is a ſaviour euen to vs.

Q. What encouragement haue we to beleeue in Chriſt?

A. Becauſe wee are commanded and exhorted ſo to do, & for that he is offered freely vnto vs of God, with this only condition, to beleeue in him.

Q.

Q. Is it for the worthinesse of our faith that we are saued?

A. No: (for we beleene in part,) but only for the worthinesse of Iesus Christ, vpon whom faith layeth hold.

Mat. 9. 24.

1 Cor. 13. 9

Luk. 17. 5.

Heb. 10. 15.

10.

Eph. 2. 8.

Act 13. 48.

Rom. 10.

17.

Gal. 5. 22.

Q. Is it in our power to beleene?

A. No: it is the gift of God to his children, wrought in their hearts by the holy Ghost, through the preaching of the word.

The third principall point.

Q. Seeing we are saued onely by Christ through faith, may we now liue as we list?

A. No: for the Gospell teacheth vs to deny all vngodlines and worldly lusts: and Christ died to purge vs to himselfe a peculiar people, zealous of good workes.

Tit. 2. 11.

12. & c.

2. Tim. 2.

19.

Q. What workes are to be accounted good workes?

A. Such as proceed from faith, and be done to the glorie of god, & grounded vpon the word of God.

Good workes

Acts 1. 9.

Heb. 11. 6.

1 Cor. 10.

31.

Rom. 14.

Q. What call you the first and continuall worke of Gods spirit in the

faithfull?

Repentance **A.** Repentance: that is, such a changing and renewing of the heart, as bringeth forth a new life and conuersation.
 Mat. 3. 7. 8. & 12. 33. 34. 35.
 Reu. 22. 11

Q. What be the parts of repentance?
 Rom. 6. 11 **A.** Two: that is, dying to sin, and liuing to righteousness: or the putting off the old man, & putting on the new.
 Eph. 4. 22. 23.

Q. Whence doe these two spring?
 Rom. 6. 3. **A.** From the power and vertue of Christs death and resurrection, into whom we are ingrafted by faith.
 4. 5.
 Ioh. 15. 1. 2.

Q. Wherein doth repentance chiefly appeare?

Rom. 2. 28. **A.** In the changing of the thoughts, 29 & 7. 23. affections, & purposes of our hearts.
 & 12. 2.

Q. Why should we repent & do good works, seeing we are not saued by the?
 Eph. 4. 22. 23.

Motiuēs to repentance and good works. **A.** Because God requireth them at our hand: and that no vnrighteous person shal enter into the kingdome of God.

Eph. 2. 10. **Q.** Wherefore else?
 1 Cor. 6. 9. 10.

A. To glorifie God our heauenly father, & to shew our selues thankfull for all his benefits, especially for our redemption by Iesus Christ.
 Mat 5. 16.
 2 Pet. 1. 9.
 1 Pet. 2. 9.

Q. Is

Q. Is there any other reason?

A. Yea: for by this meanes we may win others to God, and make sure our owne calling and election to our selues. 1 Peter. 3. 1
2 Pet. 1. 10
& 2. 12.

Q. How can we haue any assurance of our calling and election by workes?

A. Because they shew whether our faith in Christ be true or counterfeit, living or dead. Gal. 5. 6.
Iam. 2. 14.
1 Ioh. 1. 6.
7.

Q. What workes do chiefly shew this?

A. Peace of conscience, vprightnesse of heart, the true feare and loue of God and our brethren, striving against sin, victorie ouer the world, and such like. Rom. 5. 1.
& 2. 29.
1 Ioh. 2. 17.
Ioh. 1. 3. 14.
1 Ioh. 3. 4.

Q. What other witness haue the faithfull?

A. They haue the Spirit of God bearing witness to their spirits, that they be the children of God. Rom. 8. 16
1 Ioh. 5. 6. 7.
8.

Q. Doe these witnesses neuer faile the faithfull?

A. They may be ouershadowed in them by the malice of Satan, and conscience of sinne: but neuer finally and wholly taken away. Luk. 22.
31. 32. 56.
57.
Psal. 51. 9.
10. 12.

B 3

Q. Why

Q. Why so?

Ephes. 1. 4.

Heb. 6. 13.

Iohn 10. 28.

A. Because they are grounded by on the everlasting purpose, and faithfull promise of almighty God.

Q. Doe our works deserue nothing at Gods hand?

Phil 2. 13.

Luk 17. 10.

Heb. 11. 6.

Esay 64. 6.

Gal. 5. 17.

A. No: for they are his owne works in vs, and a debt most due to him: besides, in vs they are spotted and imperfect: and finally, we are freely iustified by faith before we do them.

Q. These are strong perswasions to liue godly: but is there no reward for good works?

1 Tim. 4. 8.

Mat. 19. 29.

1 Cor. 15.

58.

A. Yes: exceeding great, both in this life, and especially in the life to come.

2 Cor. 4. 17.

2 Tim. 4. 8.

Q. Cometh this of the worthinesse or merit of our works?

Rom. 6. 23.

Heb. 6. 10.

A. No: but onely of the free fauour and faithfull promise of God.

Q. What other spurre haue we to good works?

Psal. 116.

12.

Heb. 13. 6.

Act. 17. 28.

A. The liuely remembrance of Gods benefits past and present, and his promise of assistance in time of need.

The fourth principall point.

Q. What meanes hath God appointed to continue and increase his graces in vs?

A. They are generally of two sorts: publike and priuate. 2 Sam. 6. 13
14. 20.

Q. What shall we say of them which want both these?

A. That their estate is very fearful, and soz ought we know, plaine damnable. Eph. 2. 12.
Prou. 29.
18.
Ae 14. 16.
2 Chron.
15. 3.

Q. And what of such as hauing the means do either refuse or abuse them?

A. That they be farre more inexcusable before the iudgement seate of God. Mat. 17. 22.

Q. What are the publike meanes?

A. They are four: prayer, the word preached, sacraments, and discipline. 1 Tim. 2. 1
Mat. 28. 18
19. 20.
Ae 15. 21.
1 Cor. 11.
23.
Mat. 28. 15.
Psal. 50. 15.
Col. 3. 17.
Dan. 9. 5.
&c.

Q. What is prayer?

A. It is a religious calling vpon God alone, in the name of Christ, craving the things we want, and giuing thanks for those we haue. Iam. 4. 3. &
1. 6.

Q. When do men pray aright?

A. When they aske things lawfull

Luke 15. full to a right end, and come with
 17. faith in Christ, feeling of their owne
 Gen. 18. 27 wants, reuerence of God, and loue
 Mar. 11. 25 to their brethren.

Q. What else is required in praier?

Iam. 5. 16. A. It must be feruent and earnest,
 Luk. 18. 1. and also constant and continuall.

2. & c. Q. What call you preaching?

1 Thes. 5. A. When the word of God is tru-
 17. ly expounded and profitably applied,
 Neh. 8. 8. with doctrine, exhortation, rebuke,
 Luk 4. 21. and comfort.

1 Cor. 14. 3. Q. How may we profite by the
 2. Tim 3. word preached?
 16.

Preaching. A. If, being perswaded, that it is
 Rom. 1. 16 Gods ordinance, we come with prai-
 Luk 8. 18. er, heare with attention and applica-
 Act. 17. 11. tion gently, and after call to minde
 Luk 11. 28 what we haue heard to put in prac-
 tise.

Q. What say you of the word read?

Reading. A. It is a part of Gods ordinance,
 Acts 13. 15 yet much more effectuell when it is
 1 Cor. 14. preached.
 24. 25.

Thus much of praier & of the word.

Sacrament. Q. What is a Sacrament?

Rom. 4. 11. A. It is a holy signe and seale ordai-
 1 Cor. 10. ned of God, to assure vs of his loue to
 16. vs

vs in Christ, and to testifie & confirme
our faith and obedience to him, & our
loue and felowship one with another.

2. How is it a signe, & how is it a seale?

A. It is a signe, because it setteth
forth Christ and his benefits to the
outward senses of all: and a seale, be-
cause it doth effectually apply the
same to the faithfull receiuer.

1 Cor. 10. 1

2. 3. 4.

Mark. 16.

15. 16.

Gal. 3. 27.

2. How many Sacraments be there?

A. Two: baptisme, and the Lords
supper.

1 Cor. 10.

2. 3. 4.

2. VVhat is Baptisme?

A. The Sacrament of the new
and spirituall birth, assuring vs by
the due sprinkling of water. we are
cleansed from our sinnes by the blood
of Christ and by his Spirit.

Baptisme.

Act. 22. 5.

1 Ioh. 1. 7

Ioh. 3. 5.

Tit. 3. 5.

1 Cor. 6. 11

Rom. 6. 3.

&c.

2. VVhat else doth it teach and
assure vs of?

A. It is also a pledge of the resur-
rection of our bodie after death.

1 Cor. 15.

29.

Rom. 6. 12.

2. VVhy are we baptized in the
name of the Father, the Sonne, and the
holy Ghost?

A. To teach and assure vs of our
communion with one God in three
persons.

Mat. 28. 19

1 Ioh. 1. 5.

Col. 2. 6.

1 Cor. 1. 13

2. VVhy

Q. Why are Infants baptized?

Gen. 17. 7.

& 21. 4.

1 Cor. 7. 14

Act. 2. 39.

A. Because the covenant and promise of God is made to the faithfull, and to their seede.

Q. What is the Lords supper?

Lords supper.

1 Cor. 10.

16.

Ioh. 6. 51.

A. The Sacrament of our spirituall nourishment, assuring vs by bread and wine, duly giuen and receiued, that by Christ we shall be nourished to eternall life.

Q. May all that professe Christianitie be admitted as fit and worthy receivers?

1 Cor. 11.

28. 19.

A. No: but onely such as can, and also do diligently proue, examine, and trie themselves.

Q. Wherein must Christians examine and proue themselves?

Prov. 19. 2.

1 Cor. 13. 5

Luk. 13. 5.

Mat. 6. 12.

& 5. 23.

A. Whether they know the grounds of religiō, beleue in Christ, hate their sinne, and loathe their brethren.

Q. What if men cannot find those things in themselves?

1 Cor. 11.

27. 29.

Exod. 20. 7.

A. Then they must forbear till God haue wrought them, vsing carefully all other helpes appointed for that purpose.

Q. What

Q. What if they find them weake and feeble?

A. Then they may and ought to receiue, to be further strengthened. Mat. 11. 28. & 12. 20.

Q. What is discipline.

A. That order and power which God hath left to his Church to auoid offences, and recouer such as do fall. Discipline. Mat. 18. 15. 16. &c.

Q. What is this power called in the Scripture?

A. It is called the keyes of the kingdome of heauen, and the power of binding and loosing. Mat. 16. 19. Luk. 11. 52.

Q. Why so?

A. Because the repentant are as it were loosed and let into heauen by applying the promise of forgiveness of sinnes, and the obstinate bound & shut out. Ioh. 20. 23. Luke 7. 50. Act. 8. 23. 37. 1 Cor. 5. 5.

Q. Is it lawfull for euery man to preach & to administer the Sacraments and discipline, and to pray publikely?

A. No: it is vtterly vnlawfull for any man, except he be lawfully called thereunto. Rom. 10. 15. Heb. 5. 4. 2 Sam. 6. 7. 2 Chro. 16. 18.

Q. May we not rest in these publike meanes?

A. No: for we cannot alwayes haue them, 1 Sam. 26. 19.

Psal. 4. 4. them, and the word of God, and our
Act. 17. 11. infirmity requireth priuate also.

Mat. 6. 6. *Q.* What is the first priuate helpe?

Luk. 10. 26. *A.* Reading of good booke, and e
Mat. 24. 15. specially the booke of God fitly called
Reu. 1. 3. Byble, as if it were the onely booke
Deut. 17. of all booke.

19. *Q.* VVhat is the fruite of reading?

2 Tim. 1. *A.* It is a meanes to increase know
13. ledge and conscience, and to make vs
Dan. 9. 2. heare the word with moze fruite.
Deut. 17.

18. 19. 20. *Q.* VVhat is the second priuate helpe?

Act. 17. 11. *A.* Meditation, that is, an earnest
Meditatiō. thinking vpon profitable things, as
Psal. 11. 9. the words & works of God, his iudg-
15. 5. 2. 97. ments and mercies towards others,
Rom 15. 4. but especially towards our selues.

Q. What is the fruite of meditation?

Psal. 1. 2. *A.* Not onely to keepe the minde
Mat. 6. 20. free from wicked and idle thoughts,
21. but also to fill it with some holy and
Psal. 119. profitable matter.

Col. 3. 12. *Q.* What is the third helpe?

Prayer. *A.* Prayer, which must be daily
Col. 4. 2. offered vp to God in priuate, that he
1 Tim. 4. 5 may haue the gloze of pardoning our
Mat. 6. 6. daily sins, and of sanctifying our
 food, labours, and rest vnto vs.

Q. vvhat

Q. VVhat is the fourth helpe?

A. Godly conference, instructing, rebuking, exhorting, comforting one another in wisdom and love.

Conference.

Heb. 3. 13.

& 10. 24.

Exo. 18. 8.

Mal. 3. 16.

Practise.

Ioh. 7. 37.

& 13. 10.

Luk. 8. 18.

Q. What is the fifth helpe?

A. A carefull practise of that wee know, without which we shall neuer truly taste the vertue of religion and power of godlinesse.

Q. Are the labours of our calling any hinderances of godlinesse?

A. No: but great helps, if they be performed in due time, with conscience, cheerefulnesse, and moderation, not quenching the love and care of better things.

Ep. 6. 5. &c

Act. 18. 3.

& 20. 34.

Q. How shall we attaine this moderation?

A. If we be truly perswaded that our happinesse consisteth not in outward things, but is laid up for vs in the life to come.

Luk. 12. 15.

Heb. 11. 13

14. 15. 16.

Mat. 16. 26.

Q. VVhat helpe receive Christians from Gouvernors and Magistrates, both private and publike?

A. Very great: for by their authority they are bridled from sinne, and encouraged in vertue, and under them

Gouvernors.

1. Tim. 2. 2

Rom. 13. 3

4.

Psal. 72. 7.

them they liue a godly and peaceable life.

Q. VVhat will the enioying and right vse of all these meanes worke in Gods children?

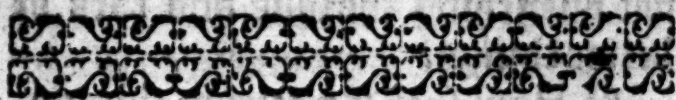
1 Cor. 6. 11
Ephes. 5. 8.
Act. 26. 18.
Philem 16.

A. A most happy and comfortable change from that which they were befoze, euen in this life.

Q. What becommeth of them after this life?

Luk. 16. 22.
& 23. 45.
Mat. 25. 46.
Ren. 20. 13.
1 Thel. 4.
16. 17.

A. The soule goeth immediatly into the paradise of God, and the body shall be raised vp at the last day, and ioyned with y same in glozy for euer.



THE FOVRE PRINCIPALL points, contracted and diuided into euen parts: every part containing ten questions.

2. VVhat is the estate of every naturall man?

Miserie.

Ephe. 2. 2. 3.

& 4. 17. 18.

Rom. 7. 24

Esay 59. 2.

Rom. 6. 23

& 3. 23.

A. VVery miserable, and in no wise to be rested in.

Q. What maketh his estate so bad?

A. Two things: sinne, and the punishment thereof.

Q. What

Q. VVhat call you sinner?

A. Euery breach of Gods law.

Q. How doth man breake the law of God?

A. By doing things forbidden, leaving things commanded, or failing in the manner.

Q. VVhat is the punishment of sin?

A. All miseries in this life, death in the end, and hell euery after.

Q. Is sin such a grieuous thing?

A. Yea: it is the most hainous and loathsome thing in the world.

Q. How appeareth that?

A. Both by the punishment, and by the persō against whom it is committed.

Q. Who is that?

A. Almighty God, whose holines, power, iustice & goodnes, is infinite and vspeakable.

Q. What shall a man do in that wooll estate?

A. Bewaile his misery, and hasten to get out of it.

Q. Is he able of himselfe to do this?

A. No: and besides he hath three enemies, the flesh, the diuell, and the

world

1 Iohn 3. 4.
Psal. 51. 4.
Esa. 1. 18.
Dan. 9. 6.
Eze. 33. 31.
Nu. 20. 10.
Esa. 64. 6.
Deut. 27.
26, & 28.
15. &c.
Luk. 16. 23.
26.
Prou. 15. 9.
& 21. 27.
El. 1. 13. 14
&c.
Ier. 2. 19.
Mat. 9. 43.
44.
Iob 34. 18.
Reu. 19. 16.
Esa. 6. 3.
1 Sam. 2. 27
1 Cor. 10.
22.
Psal 36. 5.
Deut. 32. 1.
Heb. 10. 31
& 12. 29.
Luk. 15. 17.
Act. 2. 37. &
16. 29. 30.
Heb. 12. 1.
Luk. 11. 21
Eph. 6. 12.

world, that will labour to hold him in it.

The second part.

Q. Where shall a man finde helpe?

Deliverance.

Acts 4. 12.

A. Onely in Iesus Christ, the onely begotten Sonne of God.

Q. What hath hee done to deliuer man out of miserie?

Ioh. 1. 14.

Mat 3. 15.

A. He became man, and in our nature fulfilled all righteousness, doing & suffering whatsoever belonged to the full satisfaction of the law, and iustice of God.

Q. How hath he done this?

Gal 3. 13.

Rom 4. 25

A. By bearing for vs the punishment which the law threatned, and fulfilling the righteousness which the law required.

Q. How did Christ beare the punishment due to sinne by the law?

Mat. 2. 14.

Luk 9. 58.

Phil. 2. 8.

A. By enduring manifold miseries all his life time, and in the ende the wrath of God, and the cursed death of the Crosse.

Q. How did he worke the righteousness required by the law?

Luk 3. 51.

Mat 3. 15.

A. By being obedient to the will of

of God, in thought, word and deed, all his life long.

1. Pet. 2. 23.
Heb. 7. 26.

Q. What benefite haue men by Christ his death and sufferings?

A. Deliuerance from sinne, and the punishment thereof.

1 Cor. 15.
56, 57.
Heb. 2. 14.

Q. And what by his righteousness and obedience?

15.

A. The fauour of God, and euery lasting happines.

Rom. 5. 18.
19.

Q. How may men obtaine these benefites by Christ?

Gal. 4. 5.

A. Onely by a true faith in him.

Iohn 1. 12.

Q. What is a true faith in Christ?

A. An assurance, that by his sufferings our sinnes are forgiven: and by his righteousness, the fauour of God, & euerlasting life is obtained for vs.

Ioh. 6. 59.

Q. Is it in our power to belecue?

A. No: it is the gift of God by the working of the Spirit, through the preaching of the Gospell.

Rom. 1. 16.
17. & 10. 17.
Ephes 2. 8.
Gal. 5. 22.

The third part.

Q. Shall all beleeuers haue benefite by Christs death?

A. All that do truly beleue shall: but there is a dead faith that profiteth

Godly life.
Ioh. 3. 16.
Iam. 2. 14.

teth nothing.

Q. How is the true faith perceived?

A. By the fruits thereof, and
Iam. 2. 18. namely, by repentance.
1 Iohn 3. 3.

Q. Why so?

A. Because wheresoeuer Gods
Luke 19. 8. Spirit woꝝketh true faith, there hee
9. woꝝketh repentance also.
Act 15. 9.

Q. What is repentance?

A. Such a change of the heart, as
Mat. 3. 8. bringeth foꝝth a refoꝝmed life.
Rom. 12. 2.
El. 1. 16.

Q. Whence cometh this change?

A. Especially from the sight and
Luke 7. 47. feeling of Gods mercie towards vs
1 Ioh. 4. 19. in Christ.

Q. From what is the heart changed?

A. From the loue of the woꝝld, to
Ioh. 31. 15. the loue of God: from carelesnesse, to
Philem. 7. conscience, and desire to please God.
11.

Q. What is the change called?

A. It is called in Scriptures, a
Tit. 2. 12. new creature.
1 Ioh. 2. 15.
2 Cor. 5. 17
Gal. 6. 15.

Q. How doth it appeare?

A. When in woꝝd and deed we en
Psal. 34. 14. deuour to abstaine from euill, & exer
Rom. 12. 9. cise our selues in that which is good.
Ephc. 4. 25.

Q. Is this change of heart and
mind perfect in any?

A. No

A. No: we beleue not perfectly,
therefore we cannot loue perfect-
ly: but we must strue to perfection.

Mar. 9. 2.
1 Cor. 13. 9
Heb. 6. 1. 3.
2 Pet. 3. 8.
Phil 3. 1. 2.
1 Pet. 2. 2.
1 Thes. 19.
20.

Q. How must we strue?

A. By a diligent vse of the meanes
which God hath appointed, for our
increase in faith and repentance.

The fourth part.

Q. What are the publike meanes?

A. They are chiefly three; hea-
ring the word, receiuing the Sacra-
ments, and ioyning in prayer.

Helper to
goodnesse.
Rom. 13.
Luk. 22. 19
1 Tim. 2. 1,
Rom. 4. 11.
1 Cor. 10.
16.

Q. What are the Sacraments?

A. Certaine outward signes and
seales appointed of God, to assure vs
that Christ and all his benefits are
given to vs.

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords
Supper.

1 Cor. 10. 2.
3-4

Q. What doth Baptisme assure vs of?

A. That being ingrafted into Christ
we are washed from our sins by his
blood, and bozne anew to God.

Tit. 3. 5.
1 Pet. 3. 21.

Q. What doth the Lords Supper
assure vs of?

A. It doth further warrant vs, that

1 Cor. 10.
16. 17. & 11
25. 26.

Christ is given to vs to be our spiri-
tual nourishment to euermlasting life.

Q. Who maketh the right vse of
the Sacraments?

Act 10. 11.
12.

A. He that is thereby dailly con-
firmed in faith, and newnesse of life.

Rom. 2. 25.

Q. Who obtaine this benefite by
the Lords supper?

Act. 8. 37.

A. Such, as come with knowledge,
faith, repentance, and loue.

1 Cor. 11.
28.

Q. What is prayer?

Mat. 6. 9.
&c.

A. A crauing of those things at
Gods hands which we want, and a
thanking him for those we haue.

Luke 17.
15. 16. 17.

Q. When do men pray aright?

Psal. 50. 14.
Col. 3. 17.

A. When they pray onely to God,
in the name of Christ: asking things
lawfull, to his glory, with faith, re-
ling and loue.

Q. What be the private meanes?

Gen. 24. 63.
& 18. 19.

A. Reading and prayer, alone and
with others, instructing our families
thinking vpon good matters, admo-
nishing and comforting one another,
and watching ouer our owne waies,
according to the word.

Dan. 9. 2.
&c.

Luke 21
34.

Heb. 10. 24
Psal. 119 9



A MORE BRIEFE

summe: wherein the former forty

Questions and Answers are

brought to foure.

Q. What is the summe of the first point?

A. That every man by nature is a most vile and cursed creature, an enemy to God, a bondslave to sinne and Satan, and heire of eternall condemnation.

Gen. 6. 5.

Psal. 51. 4. 5

Iohn 3. 6.

Rom. 5. 10

Eph. 2. 1. 2.

3.

Q. What is the summe of the second point?

A. That the onely meanes to free vs out of this miserable estate, and to make vs truly happy and holy, is Iesus Christ alone, and the same apprehended onely by faith.

Act 4. 12.

& 26. 15.

18.

Heb. 2. 14.

15.

Ioh. 1. 12.

Q. What is the summe of the third point?

A. That whosoever doth truly beleue in Christ Iesus, is a new creature, daily dying to sinne, and rising againe to righteousness and holines.

Rom. 6. 3.

& 8. 1. 2.

& c. & 7. 4.

2. 8. 3. & c.

1 Cor. 5. 17

Col 3. 1. 2.

C 3

Q. What

Q. What is the summe of the fourth point?

Prou 29.18

Amos 8.11

12.

Rom. 10.

14.15.

Exod. 20.8

& 31.13.

A. That whosoever will continue a new creature, & increase in grace, must conscionably vse both the publique and priuate meanes which God hath appointed for that end.



A FORME OF EXAMINING
such as are to receiue the
Lords Supper: divided into
two parts.

The first part.

Q. **V** Herefore do you desire to receiue the Lords supper?

1 Cor. 11.

24.25.

Rom. 4.11

A. Because it is the ordinance of God, appointed by him to confirme my faith.

Q. Do you then finde weakenesse of faith in your selfe?

Mar. 9. 24

Luk. 17. 5.

A. I do indeed finde that my faith is feeble, and needeth strengthening.

Pl. 116. 10.

Q. How perceiue you that?

A. By my coldnes in prayer, want of loue

loue, zeale, repentance, & good works. Rom. 10.

Q. What else? 14. & 8. 16.

A. By my feare of death, desire of life, loue of the world, and such like. Luk 7. 47.
Phil. 1. 23.

Q. These do plainly argue a weaknesse of faith: but haue you faith at all or no? 1 Ioh. 2. 15.

A. Yea: for I am truly perswaded of my owne saluation by Iesus Christ alone. 2 Cor. 5. 1.
Phil. 3. 20.
21.
Gal. 2. 20.

Q. What is the ground of your perswasion?

A. The ground of my perswasion is the free and gracious promise of God, reuealed in the Gospell. Rom. 10.
17.
Eph. 1. 15.

Q. What is that promise?

A. That whosoever beleueth in the onely begotten Son of God, shall not perish, but haue everlasting life. Iohn 3. 16.

Q. Why do you belecue this promise?

A. Because God, who hath so freely made it, is both able and faithful to performe it. 2 Cor 1. 8.
Heb. 11. 19.
Ioh 10. 29.
1 Cor 1. 9.

Q. God in his owne nature is almightie and most true: but what further assurance haue you hereof?

A. His word is sufficient: yet ten- Heb. 6. 17.

bring my infirmitie, he hath bound it with an oath, and set to his seale.

Q. How doth he set to his seale?

Rom. 4. 11. *A.* By the ministry of the Sacraments, which the Apostle calleth seales of the righteousness of faith.

Q. Why doth he call them so?

Gal 3. 27. *A.* Because therby God doth assure me (euevery faithfull receiuer) that Christ is mine, with all his benefits.

Q. What be the benefits which the faithfull receiue by Christ?

Rom 8. 29 *A.* They be sixe; election, redemption, iustification, sanctification, adoption, and intercession.

1 Cor. 3. 30. Q. What is election?

Election. *A.* Our being chosen of God the Father in Jesus Christ, to life everlasting, before all eternitie.

Q. What is redemption?

Redemptio. *A.* Our deliuerance from all our enemies, sinne, death, and hell.

Luke 7. 47. Q. What is iustification?

Luke 1. 74. *A.* Christs making sinners accepted and perfectly righteous in Gods sight by his owne righteousness imputed and giuen vnto them.

Col. 2. 14. *Q.* What is sanctification?

Phil. 3. 9. *A.* Our

2 Cor. 5. 21

A. Our holines, begun in this life, and to be perfected in the life to come

Sanctification.

Apo. 20. 6.

Luke 1. 75.

Q. What be the parts of sanctification?

A. Two: whereof the first is, the Spirits killing of sinne in vs, and the other, his enabling of vs to walke in newnesse of life.

Mortification.

Vivification.

Rom. 6. 11.

Q. What is adoption?

A. It is the Fathers making sinners sonnes and heires of his kingdom in Christ.

Adoption.

Iohn 1. 12.

Rom. 8. 17.

Ephe. 1. 5.

1 Iohn 3. 1.

Q. What is intercession?

A. The vertue and efficacie of Christs death and obedience, presenting himselfe to God for vs.

Intercession.

Heb. 2. 17.

& 4. 14.

Wisedome.

Q. Why doth the Apostle say, that Christ is made vnto vs, of God, wisedome?

A. Because, as his righteousness, so his wisedome is imputed and giuen to vs that belæue in him.

Rom. 8.

1 Cor. 1. 30

31.

1 Cor. 6. 7.

Q. Why doth he set redemption in the last place?

A. Because we are not fully freed from all misery, till after death.

Luk. 21. 28.

Rom. 8. 23.

Q. And are you sure to be confirmed in all these, by the vse of this Sacraments?

crament?

Mat. 28.

20.

Act. 8. 39.

Rom. 10.

13.

Mat. 5. 23.

44 45.

Act. 8. 37.

Rom. 14.

23.

1 Cor. 13. 9.

Heb. 11. 6.

A. Yea verily: for God will not faile to blesse his owne ordinance, to euery one that vseth it aright.

Q. Who are they?

A. Onely such as haue knowledge of Religion, faith in Christ, repentance for their sins, with loue to God and all men, euen their enemies.

Q. Haue you all these?

A. Yea, I thanke my God, in some competent measure: though my wants be many and great.

Another familiar forme.

Q. Let me heare the summe of your faith?

A. I beleue in God the Father, &c.

Faith, or

summe of

this Gospell.

Q. How many things doth this ancient and Apostolike beleefe teach you?

A. It teacheth me what to beleue, first concerning God, and secondly concerning the Church of God.

Q. What beleue you concerning God?

Mat. 28. 19.

1 Ioh. 5. 7.

A. That there is one God, and three persons, the Father, the Sonne and the holy Ghost.

Q. What

Q. What beleeue you concerning the Father?

A. That he made me in the beginning in his owne image, & will guide me for ever to his owne glory. Gen. 1. 26. Psal. 37. 24.

Q. What else?

A. That he hath chosen me, before all beginnings, in Iesus Christ, to be his child: and therefore I am bold to call him Father. Ephes. 1. 3. 4. 5.

Q. What beleeue you concerning Iesus Christ?

A. That he is my gracious Lord: because by his death I am freed from death and sin, and by his obedience I haue righteousnesse and life. Ioh. 30. 18. Rom. 14. 9. 1 Cor. 6. 20.

Q. VVhat else?

A. That he maketh most effectual intercession for me in heaven, whence he shall come in due time, to deliuer me from all miserie. Rom. 8. 34. Phil. 3. 20. Heb. 9. 28.

Q. VVhat beleeue you concerning the holy Ghost?

A. That hee being the power of God, ioyneeth me to God, and maketh me (and all Gods elect) partakers of the mercy of the Father, and of the merit of the Sonne. Ephes. 2. 8. 1 Cor. 3. 6. & 12. 4. Luk. 11. 20. Mat. 12. 28. Ephes. 2. 18. 1 Cor. 2. 12.

Q. What Gal. 5. 5.

Q. VVhat else?

1 Cor 12. 4.

Gal. 5. 22.

23.

Ioh. 14. 26.

A. That it is he alone, who worketh all spirituall graces in mee, and that maketh all good meanes profitable vnto me.

Q. VVhat belecue you concerning the Church?

Gen 4. 3.

26.

Rom. 11.

14.

A. That there is, & hath bene from the beginning a number, whom the Father hath chosen, and the Sonne redeemed, and whom the holy Ghost doth sanctifie, and glorifie; for euer.

Q. VVhat else?

A. That I being one of the number, enioy the forgiveness of my sins in this life; and that in the end of the world my body shall rise, and be ioyned to my soule, in eternal happines.

Q. Seeing the rule of loue is the Law of God, contained in the ten commandements, rehearse the words.

A. I am the Lord thy God, &c.

Q. VVhat doe these ten commandements teach vs in generall?

A. To loue the Lord our God with all our hearts, and with all our soules, and with all our might, and our neighbours as our selues.

Deut. 6. 5.

Mat. 22. 37.

Mar. 12. 30.

Q. How

Q. How many of them concerne the worship and seruice of God?

A. The foure first: wherein I am charged to yeld vnto God alone, the true and spirituall worship which he hath prescribed in his word.

Mat 4. 10.
Iohn 4. 23.

Q. What be the chiefe branches of Gods true worship?

A. They are chiefly fixe, that is, knowledge, faith, loue, feare, thankfullnesse, and prayer.

Q. How must you loue God?

A. Unsainedly, with all my heart, soule, thought, and strength.

Mar. 12. 30.

Q. How may this loue appeare?

A. If I cleaue vnto him with my heart, worship him with my body, honour him with my tongue and life, and carefully keepe his Sabbaths.

Deut 6. 13.
Iosu. 22. 5.
Esa 58. 13.
Acs 11. 23.
2 Cor. 6. 10.

Q. What is the summe of the other fixe Commandements?

A. That whatsoeuer I would that men should do vnto me, euen so I doe vnto them, and that I loue my neighbour as my selfe.

Mat 7. 12.
Iam. 2. 8.

Q. How may this loue appeare?

A. If I reuerence & respect euery man according to his calling, yeares, gifts,

Com. 5.

gifts, and coniunction with my selfe.

Q. How else?

Com. 6. 7. 8
9. 10.

A. If I doe tender his life and e-
uery thing that is deare vnto him:
that I do not willingly so much as
let my thoughts wander to his hurt.

Q. VVhence come the graces of know-
ledge, faith, repentance, and loue?

1 Ioh. 1. 7.
Iam. 1. 17.

A. From God my heavenly Fa-
ther, the constant Authoz and foun-
taine of all good things.

Q. Doth he giue them to all men?

Ver. 5. 6.

A. No: but to them that aske in
faith, he giueth liberally, and by what
deeth them not.

Q. Haue you any sound patterne of
holy prayer?

Gen. 24. 12
Ex. 24. 2. &c.

A. There be many in the Scrip-
tures: but none comparable to the
Lords prayer, for a perfect patterne
and full direction to pray by.

Q. Rehearse it.

A. Our Father which art in hea-
uen, hallowed bee thy name. Thy
kingdome come. Thy will be done
in earth as it is in heaven. &c.

Q. Neede you vse no other forme
but this?

A. Yes:

A. Yes: but I must haue an eye Acts.4.24
to this: and may fruitfully shut. by Man.6.9.
my particular praier in this.

Q. Why so?

A. Because it containeth what Ioh.12.28.
soeuer concerneth the glory of God, Eph.6.18.
god of his Church, comfort of my bo. 1 Tim.4.4.
die, and saluation of my soule. Luk.18.13.
& 23.42.

Q. Are the Creede and Comman-
dements to be vsed as prayers?

A. No: But in praying, we are to Luk.17.9.
craue strength to beleue that which Heb.13.20
is contained in the Creed: and to pra- 21.
ctise that which is contained in the
Commandements.

ANOTHER FAMILIAR
manner of instruction, the most
plaine and easie of all the rest,
which Parents and Masters may
with great fruite propound to
their families, especially be-
fore the Communion.

Q. Rehearse the Commandements.

A. I Am the Lord thy God, which Lev. 24.10.
I haue brought thee out of the land
of ing man

*mifery and
the rule of
his life.*

of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bow downe to them nor worship them: for I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the chilozen, vnto the third and fourth generation of them that hate me; and shew mercy vnto thousands in them that loue me and keepe my Commandements.

3 Thou shalt not take the name of the Lord thy God in vaine. For the Lord wil not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day. Six daies shalt thou labour, and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke, thou & thy son, & thy daughter, thy man-servant, and thy mayd-servant, thy cat-

tell,

tell, & the stranger that is within thy gates. For in six daies the Lord made heauen and earth, the sea, & all that in them is, & rested the seventh day: Wherefore the Lord blessed the seventh day and hallowed it.

5 Honour thy father and thy mother; that thy daies may be long in the land which the Lord thy God giveth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

Q. Can you keepe all these commandments?

A. No: I breake them daily, in *Sinne.*
thought, word, and deede. *Iam. 3. 2.*

Q. How so?

A. Because the law of God is *Rom. 7. 14.*
spirituall, and I am carnall, sold under *Sinne.*

D

2. VVhat

Q. What doe they deserue that keepe not the law of God.

Deut. 27:

26.

A. The curse of God, with all the miseries of this life, and the punishment of hell fire ever after.

Rom. 6. 23.

Q. By what meanes, or by whom may wee hope to haue deliuerance from this curse?

The remedy

Act. 4. 12.

A. Onely by Iesus Christ, the v^eternall Sonne of God.

Q. Shall all men haue deliuerance by him.

Gal. 2. 20.

Acts 16. 31.

A. No: but onely such as beleue in him.

Q. What is it to beleue in Christ?

Faith.

A. To be truly perswaded in heart that by him our sinnes are forgiven, and we made the children of God.

Q. Rehearse the summe of your beleefe.

Summe of

Faith.

A. I beleue in God the Father almightie, &c.

Q. How do men come by faith?

Helpe.

Gal. 5. 22.

Rom. 10.

17.

A. By the working of y^e holy Ghost through the preaching of the word.

Q. How are they confirmed and strengthened in faith?

Act. 12. 32.

A. By the same word, and also by the

the Sacraments.

Q. How many Sacraments be there?

A. Two: Baptisme and the Lords Supper. *Sacraments*

Q. What doth Baptisme teach and assure vs of?

A. That our sins are forgiven, and washed away by the sufferings and bloodshed of Iesus Christ: even as y^e body is washed and clesed by water

1 Pet. 3.

Act. 12. 16.

Q. What doth the Lords Supper teach and assure vs of?

A. That by the same Iesus Christ, our soules are nourished to eternall life: even as the body is fed by bread and wine, to a temporall life.

Ioh. 6. 54.

Q. What means must we vse besides?

A. One speciall meanes that we are daily to vse, is faithfull and hearty prayer to God, in y^e name of Iesus Christ.

Prayer.

1 Thel. 5.

17.

Q. Rehearse the prayer that Iesus Christ hath taught vs.

A. Our Father which art in heauen, &c.

2. How many petitions be there in this prayer?

A. Six. The three first whereof concerne

concerne the glory of God.

Q. What do the three last concerne?

A. The necessities of our owne soules and bodies.

Q. Why do we pray first that God may be glorified?

loh. 12. 27.

28.

Rom. 9. 3.

A. To teach vs that we are to prefer the glory of God, before our owne good.

*Certaine Rules for the direction of
a Christian life.*

*Watchful-
nesse.*

Prou. 4. 23

Mal 2. 16.

Luk. 12. 35.

& 22. 34.

*Redeeming
the time.*

Eph. 5. 16.

Col. 4. 5.

1 Cor. 7. 29

1 Pet. 4. 23

Psa 90. 12.

*Lie downe
and rise
with God.*

Pl. 3. 5. & 4.

8. & 37. 5.

Prou. 3. 6.

1 Cor. 10.

31.

Keepe a most narrow watch over
thine owne heart, words, and
deeds continually, not giuing any li-
berty to wandring thoughts & lusts.

2 Be wise and carefull to redeme
the time which hath bene wickedly,
idly, or vnprofitably spent: bestowing
no more time in worldly matters
then must needs.

3 At night lie downe in peace, ha-
uing blessed God for his benefits, and
reconciled thy selfe to him for the sins
of the day past. In the morning let
him haue the first place in thy heart,
committing thy selfe & all thy waies
to his gracious gouernment, and con-

secre

secrating them wholly to his glory.

4 Go to no place, frequent no company, undertake no business, study, or trauell whatsoeuer, without heartie prayer to God, in the name of Iesus Christ, for the obtaining of his holy Spirit and mercifull protection.

Let prayer go before all business.
Col. 3. 17.
Gen. 24. 12.
Neh. 2. 4.

5 In like maner forget not to per forme this holy dutie, whē thou receivest any mercy from God: whether it be food, apparell, recreation, or any other thing, tending to the health of thy body, or comfort of thy soule: neither be so bold, as to deale with any of the creatures of God, till thou hast praised & praised the Creator thereof.

Let prayer be ioyned with all blessings.
1 Tim. 4. 4. 5.
Mat. 14. 19.

6 As praier must go before, and accompany all the blessings of God, so it must follow the fruition of them. And therefore, herein let every Christian set before him the example of Christ & his Apostles, who after they had received their bodily & spirituall food, & enjoyed the company one of another, gaue thanks to God the father

Let prayer follow the fruition of all Gods benefits.
Mat. 26. 30.

7 And though prayer be a spirituall thing, and consists chiefly in attention and earnestnes of the minde:

In praying use the tongue and voyce.

Psal. 16. 9. yet for the better quickning of the
 & 30. 11. heart and affections, let the tongue
 & 3. 4. and voice be vsed as oft as conueni-
 ently thou maist, lest dulnesse and
 coldnesse crape vpon thee.

*Set aside
 some time
 for godly
 exercises.*
Gen. 24. 63. 8 If your calling and estate will
Dan 6. 10. possible beare it, let some time of the
Acts 10. 9. day be set apart for priuat prayer, me-
 ditation, & reading of the Scripture,
 or some other choise booke, that may
 best further you in the knowledge
 and practise of true godlinesse.

*Things to
 be thought
 vpon.*
Ier. 12. 1. 2. 9 Bend your mind to thinke often
 3. the world, prospering or punishing
Psal. 107. the wicked, blessing or correcting his
 43. children in this life: with the eternal
Abac. 1. 3. torment appointed for the one, and
Mat. 2. 31 the unspeakeable glory laid by for y
 &c. other.

*The worke
 of our re-
 demption a
 speciall
 worke.*
1 Cor. 2. 6. 10 But aboue all the workes of
 7 8 9. God, thinke vpon the glorious and
1 Pet. 1. 12. gracious worke of thy redemption by
1 Ioh. 3. 1. Iesus Christ: a mysterie that the ho-
Psal. 85. 10. ly Angels do admire, & desire to prie
 into: herein behold the sweet harmo-
 ny and happy coniunction of the infi-
 nite

nite mercy & iustice of God meeting together; and take comfort and delight herein, with thanksgiving.

11 Marke the life and behaviour of the wicked, to auoyd their steps: and of the godly, to prouoke thy selfe to a holy emulation of the like course: marke also their death with like diligence, & thinke seriously vpon thine owne death, how thou must shortly lie downe in the dust, and part with whatsoeuer delight thou doest heere enioy; that this may breed in thee a contempt of the world, and a longing after the life to come.

12 Obserue daily how sinne dieth, and is weakened in thee: and be careful to shun one sinne, as well as another: and lose not thy first loue (as the most part do:) & delight in the word and worship of God, & in the fellowship of his Saints: but mourne and strue against thy sinnes, renew thy couenant with God for that end.

13 When you be in company, haue a care to receiue and do good, and not hurt, either by your speech or silence, countenance or example: and auoid,

*The liues
and deaths
of others,
but especi-
ally of thy
selfe, must
be thought
vpon.*

*Heb. 12. 1 2
Iob. 21. 23.
24. 25. &
17. 13. 14.
Heb. 13. 14
1 Thel. 5.
22. 23.*

*Reuel. 2. 4.
Our cove-
nant made
with God
must be re-
newed.*

*Pl 26. 3.
& 16. 3.
Neh. 9. 28.
Pl. 119. 106*

*In company
beware of
breaking
the third
and ninth
commande-*

Ephe. 4. 29. as rocks, swearing and backiting, &
 & 5. 4. y^e like common sins against the third
 Deut. 23. and ninth Commandements. Let not
 38. God, or any word or worke of his be
 mentioned but with feare, or any mā
 named but with loue and due regard
 Mat 7. 12. of that royall law, Whatsoever ye
 would, &c.

*Mens wal-
 king in
 their parti-
 cular cal-
 lings, the
 touchstone
 of religion.*

Tit. 2. 10.

1 Pet. 3. 4.

1 Tim 2. 10

Mat 23. 25.

26. 27. 28.

Jerem. 7. 9

10. 11.

Ephe. 5. 25.

& 6. 5. 6. 7.

8. 9.

Take heede

of perfor-

ming holy

duties for

fashion sake

Heb. 3. 12.

2 Tim 3. 5.

Heb. 4. 2.

14 Among all other things seeke
 to approue thy selfe to God, his chil-
 dren, and thine owne conscience, tou-
 ching thy charge & behauiour in that
 particular place and calling wherein
 God hath set thee, and towards those
 persons with whom God had ioyned
 thee: as, if thou be a seruant, in obey-
 ing thy Master, seruing him with
 feare and singlenes of heart: if a ma-
 ster, in guiding thy family according
 to the word: if a husband, in louing
 thy wife without bitterness: if a wife,
 in reuerencing thy husband.

15 Finally, because the corrupt
 nature of mā is so prone to prophane
 nesse and hypocrisie, that when men
 are once come so farre as to vse the
 outward exercises of religion, (with-
 out marking in what manner, with
 what

What feeling, fruite & profite to their
soules they vse the same) they please
themselves: take heed of this deceit
of Satan, and keepe thy soule with all
diligence, that these duties bee not
made matters of course and custome,
without care and conscience to grow
better thereby.

Elz. 1. 12.
14.
Mat. 15. 8.
Reu. 3. 15.



THE FORMER RVLES

expressed in meeter by a god-
ly Minister.

A

A Acquaint thy selfe, most narrowly
Thy mind and heart and life to watch,
Lest idle thoughts and noisome dreames
Do wicked lusts and dealings hatch.

Prov. 4. 23.
Luk. 21. 34.
Ios. 7. 24.
Gen. 39. 7.

B

Be wise and carefull to redeeme
Thy precious time, to holy deeds;
Let not these earthly matters bale
Consume more houres then they must needs.

Eph. 5. 16.
Psal. 90. 12.
Mat. 6. 33.
Luk. 10. 41.
42.

C

Call to thy mind when night is come,
Thy sins that day, to craue release:
Thinke on Gods fauours, him to praise,
That so thou maist lie downe in peace.

Psal. 119. 17.
Dan. 6. 10.
Psal. 6. 6.
48.
Ruth 3. 13.

D

Doth Morne approach and sleepe depart
First lift thy mind to God on hie;

Gen. 28. 16.
17. 18. 19. 20.

Com.

Psal. 90. 14. Commit thy selfe and wayes to him,
15. 16. 17. & And vow to serue him faithfully.
27. 8.

E

Gm. 24. 12. Enter vpon no kind of worke,
& 32. 32. But craue Gods Spirit thee to direct;
1 Sam. 17. 37. Go to no place or company,
Neh. 1. 10. But pray, from ill Lord me protect,
& 2. 4.

F

1 Tim. 2. 4. Forget not when thou meanst to vse
1 Sam. 9. 9. Gods creatures, or his mercies sweets,
Mat. 14. 19. For soules delight, or bodies health,
Mar. 6. 31. To craue his leaue and blessing meete.

G

Deut. 8. 10. Giue vnto God due thanks and praise,
& 32. 15. When comfortable vse thou hast
Psal. 68. 19. Of any of his blessings good,
Mat. 26. 30. Or else he counts them spent in wast.

H

Iob. 4. 24. Hold this for sure, that in true prayer
Exod. 14. 15. The hearts desire is chiefest thing:
1 Sam. 1. 13. Yet voice will helpe the same to warme,
Psal. 5. 2. 3. And banish dulnelle and wandring.
& 16. 9. &
30. 12.

I

Psal. 119. (If possibly thou canst it find)
164. Set out some time of euery day
Gen. 24. 63. To muse, to pray, and reade good bookes,
Psal. 55. 17. That grace and conscience increale may.
Dan. 6. 10.

K

Prou. 16. 4. Keepe heart and mind much bent to thinke,
Mat. 10. 29. How God hath made and ruleth all;
30. How here he deales with good and bad;
Iob. 9. 32. How differ in the end they shall.
Eccles. 9. 2.

L

Mat. 25. 33. Like best to ponder Christ his works,
2 Thes. 1. 5. 7. How he thee saued from sinne and shame,
Esa. 53. 1. 2.
3. 4. &c.
Rom. 5. 7. 8.

And

And made thee heire of Paradise:
Delight therein, and praise his name.

M

Marke well the liues of good and bad,
Consider eke the ends of both,
To moue thee for to imitate
The vertuous man, and sinners loath.

N

Nurture thy soule with thoughts of death,
That needs thou must from hence remoue,
(Leauing thy wealth and dearest things)
To fixe thy mind on heauen aboue.

O

Obserue how thy corruption dies,
Let not thy dearest sinne deceiue thee:
Why shouldst thou count that (weete or good,
Which may of glory quite bereaue thee?

P

Practise Gods worship with delight,
Ioy in the godlies company:
With God thy couenant oft renew:
Mourne for thy sinne and it desie.

Q

Quench not thine owne or others spirit,
By idle or vnlauiory speech:
Let thy behauiour ebery where
All good, no ill to others teach.

R

Rehearse no name, no worke, nor word
Of God, without high reuerence:
Speake of no man but louingly,
Although it be in thy defence.

S

Seeke to approue thy selfe to God,
Thy conscience, and Gods children deare,

By

1 Cor. 2.2.
Gal. 6.14.
Phil. 3.8.

Psal. 37.37.
38.
Mat. 23.46.
Heb. 13.7.
Luk. 16.22.
23.

1am. 5.10.11.
Ps. 39.45.6.
Heb. 9.27.
Eccles. 2.18.
19.
Luk. 12.20.
31.8.

Gal. 6.14.15.
2 Cor. 4.16.
Ephe. 4.21.
Iob. 20.12.
13.

Mat. 5.29.30.
Gen. 31.34.
Mat. 16.26.
Deut. 28.47.
Psal. 119.63.
Psal. 39.1.
Zach. 12.10.

1 Thes. 5.19.
Eph. 4.29.30.
Ezech. 13.22.
Mat. 5.16.
Tit. 2.3.

Exo. 20.7.
Deut. 28.58.
Exo. 20.16.
Psal. 15.3.

Act. 24.16.
1 Thes. 4.14.

2 Thes. 3. 6. By dealing in thy calling, and
 Eph. 5. 12. With such to whom thou art most neare.

T

Exo. 20. 7. Take heed lest Satans craft (by meanes
 Eph. 6. 12. Of natures bent t' hypocrisie
 Jer. 17. 9. And to prophanenesse) make thee vse
 Rom. 3. 15. 16. Religious duties formally.

V

Mat. 15. 8. Vse not the same for fastions sake,
 6. 5. Or for thy credit, but with care
 Alf. 5. 29. Thy God to please, that in the end
 Mat. 19. 28. Both soule and body well may fare.

W. L.

Graces before meate.

Most gracious God & louing Father,
 we humbly beseech thee to forgive vs
 all our sinnes. Be present with vs, and
 blesse vs, and all the good creatures prouid-
 ed for vs. Giue vs grace to receiue them
 thankfullie as from thy hand, and to vse
 them soberly as in thy sight, to thy glorie
 and our owne comfort, through Iesus
 Christ our Lord. Amen.

Blesse, good Lord, the holie Church, our
 gracious King, his royall Familie, and
 Realme, and send vs eternall life through
 Iesus Christ our Lord.

Another.

Heuentlie Father, we humbly beseech
 thee to pardon all our sinnes where
 we haue made our selues vnworthie of the

least of thy mercies. Let not the good creatures provided for vs be an occasion of dishonouring thee, disordering our selues, or offending our brethren: but so sanctifie them to vs, and vs to a wise and sober vse of the, that we may thereby be made more fit to doe thee seruice, procure the good of our brethren, & follow the duties of our callings, to thy glorie & our owne saluation, through Iesus Christ our Lord. Amen.

Blesse good Lord, &c.

Another.

Mercifull Father, we humbly beseech thee to forgive vs our sinnes. Touchsafe good Lord, so to blesse our meeting, meates and drinckes, that thereby our health may be continued, brotherly loue increased, and we made euery way more able and willing to walke before thee in duties of Christianitie and our callings, to thy glorie, our owne saluation, and the good of others, through Iesus Christ our Lord, Amen.

Another.

Lord, wee beseech thee to pardon our sinnes, and sanctifie the foode which thou hast provided for vs. Grant that having so many pledges of thy loue, we may blesse thee in our hearts, and in all our behaviour, to thy glorie, and our owne saluation, through Iesus Christ our onely Mediator and Advocate.

Graces

Graces after meate.

We humbly thanke thee, O Lord hea-
uently Father, for refreshing our
fraile bodies with the good creatures, be-
seching thee likewise to feede our soules
with the liuely word, that we may glorifie
thee, both with our soules, and with our
bodies, through Iesus Christ our Lord.
Lord blesse thy Church, &c.

Another.

Honour and praise bee vnto thee, O
Lord heauently Father, for all thy mer-
cies bestowed vpon vs, and for the foode we
haue now receiued of thy bountifull hand.
Make vs thankfull for it, and giue a bles-
sing to it: that thereby our health, and
strength may bee continued for the better
performing all holy duties of Christiani-
tie, and our seuerall callings, to the glo-
ry, and our comfort, through Iesus Christ
our Lord.

Another.

Blessed be thy name most gracious God,
and louing Father, for feeding vs now
and at all times. Wee beseech thee to par-
don and passe by all our sinnes, and infirmi-
ties, whereby heretofore or at this time wee
haue offended thy Maiestie: and grant that
we may hereafter keepe, and more carefully
watch ouer our hearts and waies, to thy
glory, and our comfort, through Iesus
Christ our Lord.

Another.

Another.

Blessed Lord, we beseech thee to make vs truly thankfull to thy Maiestie for all good things, and for thy loue, the fountaine thereof, and for Iesus Christ, the foundation of thy loue, and for all other fruites, and tokens of thy fauour, and for the foode we haue now receiued: which we pray thee so to blesse vnto vs, that we may bee the fitter to do thee seruice, through Iesus Christ our Lord. Amen.

FINIS.